

The Education of the Heart:

AN

ADDRESS

DELIVERED BEFORE

THE PHRENAKOSMIAN SOCIETY

OF

PENNSYLVANIA COLLEGE,

FEBRUARY 22, 1843.

BY REV. HENRY I. SMITH, A. M.

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Pennsylvania College, Feb. 24th, 1843.

REV. H. I. SMITH,

DEAR SIR:—In accordance with our own feelings and the wishes of the Society we represent, we return to you our grateful acknowledgments for the Address delivered before us on the evening of our twelfth anniversary, and respectfully ask a copy for publication.

With great esteem, your's, &c.,

WM. A. RENSHAW,

B. R. RIDGELY,

C. M'C. KLINK,

J. M'FARLAND,

G. NIXDORFF,

Committee of Arrangement.

Gettysburg, February 25th, 1843.

GENTLEMEN,

The manuscript of the address, which was spoken before you on the evening of the 22d inst., is, in compliance with your request, placed at your disposal. Permit me yet to observe, that some of its many imperfections, of which I am but too sensible, are to be placed to the account of the great brevity, with which my very limited time made it necessary for me to treat a subject so extensive. In the hope that this humble testimony to the importance of moral culture may not prove entirely fruitless,

I am very sincerely your's,

H. I. SMITH.

TO MESSRS. WM. A. RENSHAW, B.

R. RIDGELY, C. M'C. KLINK, J.

M'FARLAND, G. NIXDORFF,

Committee of Arrangement.

ADDRESS.

GENTLEMEN OF THE
PHRENAKOSMIAN SOCIETY,—

After looking at a variety of subjects that presented themselves to my attention, when I was considering how I might best perform the duty, which you have done me the honor to impose upon me, I finally selected the one which filled, at the time, the largest space in the eye of my mind, and which is, in itself, no less important, than it is interesting.

The words which you have adopted as the motto of your association, and which your appointment recalled vividly to my recollection, had, perhaps, some influence in determining my choice; yet, in rejecting subjects whose interest, however great, was chiefly literary, I was actuated, mainly, by the desire to improve the present occasion for the attainment of higher purposes than we are wont to connect with the pursuits of literature, and to offer to your consideration some reflections relative to the weightiest interests of man. And, in order to introduce the subject on which I design to expatiate this evening, at some length, permit me to call *your* particular attention to that motto, under which you rally, and which expresses the great object of your association:

“Κοσμεῖ τὴν φρενᾶ.”

In order to cultivate your minds, you have sought the institution with which you are connected, and with a view to the same design your Society has been organized. But the word mind is one of great latitude, embracing a large compass of meaning. It is often used to designate the whole of man that is not material, corporeal, or physical; and so employed, it may be regarded as comprehending all those faculties and powers of our nature, which constitute our proper humanity, and exalt our perishing bodies into tenements of what is inconceivably greater than they, a strangely compounded principle of conscious, active, accountable, never-ending life. The same extent of meaning attaches to the Greek word in your motto: it represents not only the intellect, but the seat of feelings, affections, and desires.

Allow me, furthermore, to call your attention to the first word of that motto. It signifies not so much to supply with needful and appropriate furniture, as to adorn with whatsoever is beautiful, and honorable, and of good report; to regulate, to rule well and wisely the mind, when so furnished. Your motto, then, implies, that you are resolved not only to cultivate the intellect, properly so called, but to educate rightly, and in view of worthy purposes, your whole man, your natural impulses, your affections and feelings, in short your moral powers. And from your thus avowed purposes I would take

occasion to improve the present hour in addressing you on *The Education of the Heart*.

Our first business will be to explain, and to exhibit our subject in its various aspects.

You are here for the purpose of obtaining an education. But the mere acquisition of knowledge, so far from constituting education, is, however important, but a small section of the whole process. Besides the accumulation of intellectual wealth, one of the greatest results attained by the systematic and spirited pursuit of liberal studies, is the discipline which the mind receives, the power which it acquires, not only of employing at will, and for definite purposes, the mass of treasure which it has collected in the vast mine of human knowledge, but of prosecuting, with increasing success, its search for greater store. This part of education, then, invests the successful student, according to the time-worn adage, with an extent of power, to which it is impossible to assign, within a certain sphere, any fixed limits.

There are those who contend that this is all the education that man needs; intellectual power, and intellectual light, is all they ask for. But, ere their demand could be complied with, it would be necessary to revolutionize the whole organism of human society, to completely isolate, on the electric principle, every individual of the human race, and utterly to paralyze all his intellectual energies, except so

far as they affect himself alone, his own condition. For no man does, or can, live to and for himself alone. Every individual member of society constitutes a radiating centre, from which influences perpetually emanate; influences which must, in one way or other, powerfully affect his fellow-men; influences over which, when they have gone forth, the individual not only can have no further control, but which are, from the very constitution of things, indestructible in their existence, and expanding in their operation. Now, in order that these influences may operate for the good of society in general, and make the scholar himself a man, a virtuous man, a servant of Him who gave him his being, the heart must be educated, i. e. the natural impulses, the affections and feelings, the tempers and dispositions, and withal, the imagination, must be suitably developed, and so trained, as to conform their combined action to the purposes for which man has been called into existence, and organized into society. We have thus not arrayed against, but distinguished from, each other, intellectual and moral culture. These are both necessary to each other, but not in equal degree: for the heart may be well educated, though the culture of the intellect be not very extensive; yet, if not extensive, it must in all cases be sound, and available for the purposes of life. When, however, the intellect is exclusively cultivated, to the neglect of the heart, the conse-

quences are always injurious, often disastrous, to the individual, and, in most instances, eminently so to society. The man, whose heart is right and sound, will enjoy life better, and do more for the good of society, than the man who has striven only to store his memory with treasures, to teach his intellect to see far and to penetrate deep, and to furnish imagination with Herculean powers. But let us not be understood to depreciate intellectual culture. We believe that no man will *feel rightly*, who does not *think correctly*: and we are persuaded that the good man's influence will reach farther, and his usefulness be greater, in proportion to the amount of his intellectual furniture, and the extent of his intellectual discipline. But this we would say, that if the choice were given us, either to pass our life in that obscurity which is consequent upon a limited education of the mind, but to act our part wisely and well within our narrow sphere, or to attract the admiration of the world, by the incalculable wealth, and the gigantic performances of our intellect, but to apply these stores, and to direct these performances to the attainment of purposes at variance with conscience, and pernicious to society, we could have no hesitation to choose obscurity for our portion.

In order, then, that the culture of the intellect may be subsidiary to the true interests of man, it is necessary that the heart should be true and right, with regard to all the relations of human life.

When you, my young friends, shall have, according to common parlance, finished your education, you expect to take your station in society, and to occupy some well-defined sphere within its complicated mechanism. None of you, I may venture to hope, designs to take his post in the mould-encrusted niche of the bookworm, who loves the dust that covers some old black-letter tome, on which he unexpectedly alights, better than all the available metal of modern science; or to pass through life that empty non-descript, usually styled a pleasant companion, who can prate flippantly about a thousand nothings, and gracefully parade his ignorance of all the weighty realities that are important to mankind. I suppose it to be your purpose, that your companionship shall not only be agreeable to the shallow, but welcome to the sensible and wise; that your conversation shall not only be sprightly and sparkling, or redolent of the midnight oil, but interesting and profitable to the young and the old, the ignorant and the learned; and that your conduct, your active career shall not only be decided in its character, without way-wardness and eccentricity, but adapted to worthy purposes, promotive of human happiness, and exemplary to all.

Begin, then, your culture of the heart, by tutoring your desires and hopes, with reference to your future position and career in society. Nothing is more hostile to the success of the student, than lev-

ity, and trifling; nothing more prejudicial to his entire culture, than false, and, above all, frivolous conceptions of human life, its relations and its duties. The trifler will magnify mole-hills into mountains, and learn to flatter himself, that real heights are as readily scaled as those pigmy elevations: and his fondness for things unimportant and easy of acquisition, will soon degenerate into a love of those, which are mean and contemptible; and thus, his grovelling desires will give color to his pursuits, and tone to his conduct; as the poet, somewhat facetiously, expresses it:

“To dally much with subjects mean and low
Proves that the mind is weak, or makes it so.
Neglected talents rust into decay,
And every effort ends in push-pin play.
The man that means success, should soar above
A soldier’s feather, or a lady’s glove.
Else, summoning the muse to such a theme,
The fruit of all her labour is whipp’d cream.
As if an eagle flew aloft, and then —
Stoop’d from its highest pitch to pounce a wren:
As if the poet, purposing to wed,
Should carve himself a wife in gingerbread.” —COWPER.

Aim, then, to acquire sober and elevated views of human life and its concerns; cultivate a desire to realize the most beautiful and exalted manifestations, which, in times past, have adorned it; cherish a love, and an ardent aspiration, for high and pure ideals; nourish a contempt and disgust of all things vulgar and vile, and a fervent admiration and affec-

tion for whatever is lovely in human life, and excellent in human conduct, and a fixed determination to attain it, to exhibit in yourselves. And while I commend to you sober and serious views of life, I do not quarrel with the sanguine expectations, the glowing day-dreams, the enthusiastic purposes of youth. They are natural: they are the appropriate flowers of the May-day of life: and I say to you, love them too, and cultivate them, as you would rare plants in a green-house. But be sure that they *be* rare, and worthy of cultivation; that they cluster around what is strong, and fixed, and beautiful, and noble, and high; and beware lest they grow rank and wild, and smother under their luxuriant foliage, the best, the most generous germs of character. And in harmony with these ideals, great and good, in accordance with these desires and purposes, firm and right, cultivate and discipline all the energies of the heart.

— Watch, with lynx-eyed care and jealousy, over those sacred affections, which the Creator has implanted in the breast of man; the love of parents, of kindred, of home; keep your attachment, your gratitude, your trustful devotedness to those, who have given you every possible evidence of the love which they bear you, intact from every grosser sentiment; and above all, screen them against the debasing touch of selfishness, and the chilling breath of arrogant presumption. Hoard up in the cham-

bers of memory, with the avarice of the miser, every endearing reminiscence, every warm recollection of the sunny scenes of early days, when the love of others strewed your path with flowers, that they may serve to embalm those feelings in unchanging freshness. For not only do they constitute essential elements of the true beauty, and the best enjoyment of life, but it is these which must expand, and grow into feelings broader and higher far, the love of God, and the love of mankind. And, in order to protect these feelings against rude shocks, and paralyzing chills, avoid, with care, falling into a mistake which is so common to the young, the formation of hasty and unwise friendships, which are followed by disappointment and disgust, and often produce suspicion and habitual uncharitableness. Yet that man is to be pitied, who lets the spring-time of his life pass away, without forming some friendships, warm and strong enough to resist all the frost and friction of this cold and busy world; for this is evidence that he is either so singular as to find no congenial spirits around him, or so obtuse in feeling as not to appreciate the merits, or so base as not to deserve the regard, of others. Youthful friendships, wisely chosen, and cherished in good faith, constitute an excellent school for the heart: for their very existence depends on their sincerity and disinterestedness; they enkindle delight in the satisfactions of social life: they soften down the as-

perities of our own character, and train to forbearance toward the defects of others; they habituate to the exercise of kind offices; they train us to judge ourselves with severity, and others with candor; and they constitute so many points, from which our warmest affections may radiate, in multiplied directions, into the bosom of society. Make it a point of duty, then, to seek some friends, whose worth may command your highest esteem, your most affectionate regard through life. But it is contended that friendship thrives not with us, as it did among the classic nations of antiquity. And this defect of our age is ascribed to the narrowness of the sphere, within which our youth are educated, whilst, with the ancients, the commonwealth educated its rising generation in one large, common institution, where all were daily associated in common pursuits. But, if this charge be well founded, there is yet abundant cause for encouragement: for there is an element of life abroad in the world, which is destined to pervade and regenerate all mankind; and there is a commonwealth established, which must ultimately unite all nations, families, and individuals in common and mighty sympathies, in the greatest possible common interests and purposes. We speak of christianity and the church, whose day of final triumph will make the most desert places blossom as the rose.

But again, cultivate assiduously and directly, evenness and placidity of temper; gentleness and kindness of disposition towards all around you; towards all with whom your daily avocations bring you into contact. This is a point which students are very prone to neglect. Real or imaginary causes of irritation excite ill feeling and bitterness, elicit tart address and caustic retort; and, when brooded over, breed moroseness, and sour the temper. Many acquire such habits of temper and disposition, without realizing all the bitterness of the fruits which they bear, until their own social relations are permanently established. But the subject here recommended is of incalculable importance, and merits the early attention of all, who would not only enjoy life themselves, but contribute to the enjoyment and happiness of others, nay, of all around them. By storing your minds with useful and interesting information, and training them to promptness and vivacity in turning it to account in conversation, you may obtain the reputation of being agreeable and entertaining companions, among those who see you only under the restraints of general society. But the major part of your life will be passed in comparative privacy, in close association with those, whose earthly happiness will depend, in a great measure, on the ordinary current of your conversation and deportment, when the temptations afforded to act a part, or the salutary checks imposed, by extraordinary oc-

casions of greater publicity, must needs be inoperative. No situation of life is free from stimulants to asperity or violence of temper. And, in order, therefore, that our good and agreeable companionship may wear well amid the jarring influences of busy, every-day life, and work well amidst its often conflicting pursuits, it must be copiously lubricated with the oil of a sweet, even, placid temper. A temper, habitually sour and morose, sours, and darkens, and corrupts the whole atmosphere of our home, or our usual haunts; but a temper, habitually serene and complaisant, eliciting language courteous and cheerful, and conduct urbane and amiable, diffuses sunshine, exhilarating, and fruitful of all kindness, throughout the whole circle in which we move.

“The mind despatch’d upon her busy toil
Should range where Providence has bless’d the soil;
Visiting every flow’r with labour meet,
And gath’ring all her treasures, sweet by sweet;
She should imbue the tongue with what she sips,
And shed the balmy blessing on the lips,
That good diffus’d may more abundant grow,
And speech may praise the pow’r that bids it flow.”

COWPER.

Again, these tempers and dispositions, in order to be steadfast and perennial, should have their deep and broad foundation in a feeling, which is of far greater compass and importance than they; I mean the feeling of benevolence, of true, and operative

love to universal man. The operation of those is limited to a narrow sphere, but this encompasseth the globe. He, whose sympathies and benevolence are bounded by the little circle of family and kindred, is undeserving of the name of man. And the young cannot too early learn to know, that they are but members of one vast family, having the same interests, and the same destination. The feeling of universal benevolence should, therefore, be enkindled in the heart, and supplied with appropriate nutriment, in the morning of life, when all the feelings are quick, and fresh, and warm, as the blood that courses through the veins; to the matured judgment of later years it may be left to regulate permanently its movements, and to select its most appropriate channels. The great business of youth is to develop, to cultivate the feeling itself. There are bonds of relationship even more important and enduring than those of family and kindred, that bind me to the Greenlander on his ice-girt and inhospitable shore, and to the Caffre who roves on the parched deserts of Africa. Would we feel called upon to labor for their good, if their abode were contiguous to ours, and our own condition materially affected by their possession, or destitution, of civilized habits and morality? But what has benevolence to do with locality? Are the relative affairs of nations less important than those of individuals, or the interests of mankind subordinate to those of

separate families? This feeling, then, demands to be recognized, in its widest extent, and to be cultivated, in all its depth and authority, by every one who claims to be a true citizen of the world, whose love to the great human family no mountain-chains can shackle, no sea-bound shores confine. The dealings of that Providence, on which we all depend, to which, in want, the prayers of all must rise, teach us impressively the great lesson of universal benevolence: for its sun shineth, its refreshing showers descend, on the fields of the evil as well as the good: its bounties are dispensed to all: it "satisfieth the desire of every living thing." If then you would fill that station, to which your purely human relations summon you, and discharge its legitimate duties; if you would have your influence reach as far, and effect as much, and as extensive good, as it may, cultivate early and earnestly a feeling of benevolence, which no color can repulse, no degradation offend, no distance weary, and no meridian bound.

But, farther, guard against the rise and growth of any and every passion. On the subject of the passions, psychologists often talk loosely, as though they were essential elements of our moral nature.*

*It will, doubtless, appear to many, as if this were mere logomachy,—nothing but beating the air. It will be said that psychologists mean by passions the same that we do by natural impulses. This is readily conceded, and all that we wish to reprehend above, is the loose manner in which the word, passion,

They are always excessive, tyrannical, unnatural; always evil, and indicative of internal usurpation, misrule, disharmony, and oppression. If it be not so; if the passions are essential elements of our moral nature, then do we use nothing but figurative language, when we say that a man has a passion for drink, for gambling, for conquest, or any other object that may be specified. "In contemplating the human character, the most prominent phenomena are seen to be those resulting from the operation of the *impulses of our moral nature*, which constitute its foundation."* "They form that which we denominate the character." "These impulses are all necessary to the present condition of mankind; it is only their excess, or want of development, which constitutes evil. We call them a love

is employed. It is used in a good sense, as impulse is above, and in a bad one, the same in which passion is employed in the text. And again, it has a great variety of applications, both in sober disquisitions and in common life, which, if passion really expresses what is designated above by the word impulse, can only be regarded as figurative. Thus love is a passion, and the lover is said to entertain a passion for his betrothed: anger is a passion, and so is the excessive lust of power or wealth. When the miser, in his dying hour, clutches his sordid gold, or the expiring warrior grinds his teeth, brandishes his sword, and utters maledictions on his enemy, then is "the ruling passion strong in death." All this is loose, unsettled language, and leads to confusion of ideas. All that we contend for above is closer accuracy, more rigid consistency of terminology, and this would, we think, be promoted by employing the term "natural impulses" in the sense of the above extracts, and the word "passions," to designate their excess.

*This quotation, and those which follow, are taken from a condensed view, given in the Foreign Quarterly Review, 1836, of Ideler's Psychology.

of honor, of gain, of life, of freedom; or we denominate them, according to the object towards which they impel us, religion, ambition, &c." But "passion is the despotism of a single impulse. Whenever an impulse has grown out of its healthy limits, engrossed in its interests all the powers of the soul, deadened the other impulses, or enlisted them in its service, it becomes a passion. The number of passions, therefore, is indicated by the number of impulses. When one of the former has fully asserted its mastery, all internal opposition only serves its purpose by rousing it to such intensity that it easily imposes upon reflection a sophistical subserviency. A sense of past experience, and not the voice of reason, is the only shure check to passion. When the operation of the latter has once been followed by punishment, the individual will recollect the fact, when he may be on the point of yielding to it again, and such recollection may restrain him, though he may have forced his reason to come to the conclusion, that he would be justified in obeying his sovereign impulse."

"Men generally err in cultivating their understanding, to the neglect of their impulses, or, in following the latter blindly, without the aid of light from the former. The proper guidance of our impulses by reason," enlightened and sanctified by truth and grace divine, "is the grand problem of our lives." And thus, then, it should be your great ob-

ject, and determined purpose, to develop and cultivate all your natural impulses, not only in beautiful harmony with each other, but with direct, and constant reference to the one paramount concern of human life, obedience to Him who has given us our moral constitution. Let no one impulse domineer over the others; let no aspiring or base passion intrude, where all should be order, and concord, and harmony, and wield despotic rule in the soul, distracted by internal discord and faction. Passion, though it be cunning, is always inconsiderate: though crafty and artful, it is rash, headlong, relentless, often foolhardy: it hates order, for confusion is its cradle and its life; but "order is Heaven's first law:" it hates peace, for tumult and strife is its business; but the benign and gentle influence of peace, internal and external, is indispensable to the due growth, and fruitful activity of all the powers of the soul. Resist, then, the encroachments, the usurpations, the tyranny, of passion, whenever, and under whatsoever guise, it may obtrude itself.

And do not suppose that such rigorous control of the natural impulses is adverse to the generous and lofty enthusiasm of the young for things beautiful, noble, and good. "In opposition to reason, whose province it is to school the wants and wishes by which our impulses show themselves, the imagination creates for them a world, in which to revel in ideal satisfaction, embellishes for them the future

with glowing colors, and promises them a brilliant career. It is from the pictures with which it abounds, that the youth first learns in what direction he ought to proceed, for, before Reason arrives at an active age, imagination alone reveals to him the constitution of his moral nature. Reason comes up subsequently to discover the means of fulfilling the indications which imagination presents. But, without the enthusiasm with which the magic of the latter inspires him, he will never be capable of great achievements." And here we, therefore, feel bound "to rescue enthusiasm from the equivocal estimation in which it is too often held," and to "protest against the confounding of passion and enthusiasm. The former implies complete discord; the essence of the latter is perfect harmony." "True enthusiasm implies a harmony of all our impulses, each active in its sphere, and each lighted in its path by reason. Its highest expression is the creative activity of genius." And we would dismiss this point, by merely warning you against the affectation of enthusiasm, when its altar in the soul is cold; and proceed to the necessity of schooling the imagination, and with it your taste. We are well aware that the imagination is ranked among the intellectual powers, strictly so called, and we have no wish to oppugn this arrangement. But, to every reflecting mind it must be obvious how important is the judicious culture of the imagination to that cul-

ture for which we are here contending. There are two points of view, from which this importance seems to strike us most forcibly. And first, among all the intellectual powers none is more decidedly *in the service of the heart*, than the imagination. The heart employs it in a great variety of ways, on a thousand different errands. It employs this faculty as its limner, to conjure up before its ardent gaze, with all the distinctness of salient outline, in all the dazzling brilliancy, or witching softness, of coloring, whatsoever it most fervently loves, or most eagerly covets: it employs it as its orator, to pour into its inward ear the richest strains of holy feelings and of virtue's high resolves, or the seductive tones and loose beguilements of prurient vice; it sends it forth on errands, far and wide, throughout its vast domain, to gather, and serve up on gorgeous plate, whatever can feast its present appetite, or make the future teem with golden promise. Give, then, your hearts a servant, well trained to obey an energetic will, uttering the dictates of a pure and virtuous heart; or, if you will, a Pegasus, able indeed to soar aloft and far, but disciplined to prompt submission to the tight-drawn rein.

But still more important to the culture of the heart is the discipline of the imagination, when considered from the second point of view. Through no channel does the heart more frequently or more copiously imbibe corruption, a love of low, and vile,

and odious things, than through the imagination. Through the eye and ear this faculty is assailed by a thousand foul incitements, learns familiarity with vice, and contracts a habit of roving through every purlieu of shame, to gather poison from every deadly plant. And of this venom it pours an overflowing stream into the heart, poisoning its feelings and desires, its wishes and its hopes, and feeds with foul miasmata the fever of many a guilty passion. Thus, if the heart employs the imagination in its service, the servant's sole business often seems to be to corrupt its master, to stir up evil in him, and then to seek it food, to give it sight and hearing for every shade, for every breath, of sin. Is it not so? And is it not obvious from the lessons of all past experience, that the judicious and rigid culture of the imagination is of incalculable importance to the moral character of man? And what a vast sphere of intense enjoyment does a lively but pure and well-disciplined imagination open to a heart, that loves and desires only what is noble and good.

This part of our subject involves another point, on which we shall not here expatiate: the necessity of cultivating a chaste, elevated, and elegant taste. To merely specify the multiform connexions of this part of mental culture with the subject under consideration, is beyond our present limits. We are often told that "*de gustibus non disputandum.*" This, on merely intellectual grounds alone, is not

true. It is folly to talk of taste as an attribute of the intellect only. For though its dicta be the products of a sound judgment, refined in the school of the graces, it derives its *character* from the character of the heart; it will seek its subjects, in nature, in literature, and in art, in accordance with the feelings and desires, with the whole complexion, of the heart. And for this reason, though by no means for this alone, we say: “*de gustibus est disputandum.*” and while I earnestly commend to your attention the study of the principles of a refined and elegant taste, I would still more earnestly entreat you to cultivate, early and severely, its moral attributes of truthfulness and purity.

We began our discussion with vindicating the claims of this culture of the heart to paramount importance in the great business of human education. To insist upon an obvious distinction, whilst the mere communication of knowledge is more appropriately denominated instruction, it is this culture of our moral nature, which pre-eminently deserves to be called education. Let then no scientific curiosity, no thirst for learning, no desire to shine in the literary world, ever tempt you to postpone it to your ordinary academic studies, or your private exercises for the cultivation of the intellect. It is on the education which your hearts receive, that your own happiness, for time and eternity, must entirely depend, and in a great measure also, the happiness of

those who are connected with you in the various ties of domestic and of social life : it is this culture, which will make your intellect, whether richly or meanly furnished, an instrument for evil or for good. With a heart, rich in hoarded treasures of pure and strong affections, of disinterested, generous, and exalted feelings, of great and lofty ideals ; beating high with noble impulses, magnanimous desires, benevolent and liberal purposes : embracing, at one time, with its sympathy and benevolence, the whole great family of man, and at another impelling to the exercise of even the smallest of those kind offices, which are so essential to the serenity, the beauty, the happiness of domestic and social life : abhorring all that is false, and hollow, mean, and vile, and vicious, and aspiring only after what is truly great, and high, and excellent, within the reach of mortal man : with a heart, so schooled and trained, how elevated will be your position among men ; what an extent of power for the promotion of human happiness will you possess in the knowledge, which you are now accumulating ; a power which, at all events, must tell with great momentum, and indelible effect, on unnumbered destinies besides your own.

“Man’s obligations infinite, of course
 His life should prove that he perceives their force ;
 His utmost he can render is but small —
 The principle and motive all in all.” — COWPER.

Of the subject, to which I desired to call your attention, I have thus presented a brief and meagre outline: to say any thing exhausting, within the limits to which I am necessarily confined, on a theme so vast, is, of course, utterly out of the question, when not even all the points of interest and moment which it involves, could so much as be glanced at. It now remains for me, in a few words, to set forth the means, by which this culture of the heart is best promoted and secured.

It may appear strange when I begin by saying, that your first step must be to obtain a strong and deep conviction of the immeasurable importance of thus educating the heart. But it is not strange. Men are thoroughly convinced of the importance of obtaining knowledge, of acquiring skill in a thousand pursuits and mechanical occupations, of possessing themselves of a great variety of accomplishments and external graces, all with a view to securing a livelihood, or compassing wealth and influence, or achieving distinction and fame. But the culture of the heart is the last thing they think of. Or are we mistaken in the belief that vice and wickedness are abroad in the earth: that the force of laws and penalties must hold together, and control, what no internal bond of sacred harmony combines in firm and peaceful union: that the only teacher of genuine and perennial goodness of heart, religion, is yet a stranger to the hearts, an alien from the

homes, of the majority of men? No, we are not mistaken. And it becomes you to study deeply the whole aspect of society, the springs, and the nature, and objects of those commotions which so often ruffle its surface, to scan, with searching eye, the history of the past, weighing well the character and the actions of those, whose names it records, and above all, the fruits of those actions, and to test severely your own experiences of daily life, to trace different modes of feeling and of conduct to their already transpired, or obviously necessary results, and to lend a willing ear to the lessons of wisdom, as it has spoken in all ages, in order that you may feel, in all its weight, the vast importance of that culture, which I am now commending to your serious attention.

You must begin by forming the stern resolve to obtain that nobility, of which even the heathen Juvenal so emphatically declares :

“—— *Nobilitas sola est atque unica virtus.*”

And, having formed this resolve, be severer censors of yourselves, than others will be of you. And in the direct pursuit of this great object, let me recommend you to make it your study to please, and to be pleased; not, indeed, at the expense of virtue, nor by concealing that just indignation, which vice, in any form, ought at all times to excite, but by treating your associates with respect and courtesy,

by always putting upon their actions the most favorable construction possible, and by expressing even your just indignation with civility and kindness. Do not expect perfection in others, that you may be indulgent to their faults, but aim at it yourselves, without ever presuming to act, to speak, to criticise and censure, as though you conceived yourselves possessed of it. Let it be your rule to address and treat others, as you desire that they should address and treat you; and when misunderstandings arise, or you fail to conciliate the good will, or to propitiate the kind regards of those with whom you associate, let no moroseness, or pride, prevent you from seeking to trace the cause. Whether you find it in yourselves, or in others, this practice will, at all events, afford you many glimpses of the secret workings of the heart, and show you, in what respects its impulses should be controlled, and its feelings guided. And in this connexion the careful study of a certain class of books, in which moral character is illustrated by example, its excellence recommended, or its viciousness reprobated, from the influences which it exerts on the individual and on society, as well as in view of the sacredness of duty, will be of great importance.

Again, cultivate assiduously the society of those, whose character for virtue and amiableness is established, and especially of such, as are your seniors in years, that you may be benefited by their accu-

culated stores of wisdom. If vice is contagious, so is contact with the amiable and virtuous irresistible in its influence on the heart, and never can virtue commend itself more forcibly to our warm regard, than when we see it illustrated by entire families, in the delightful fruits which it yields to every member. And especially cultivate the society of intelligent, refined, and virtuous women. If the ancients were destitute of this cultivating influence, the organization of christian society enables us to enjoy it in all its efficacy. I speak in all sober seriousness, and from no desire to compliment those who are present, but from the deep conviction, that those who forego the advantages accruing from female society, provided always that its elements really are intelligence, true refinement, and virtue, will always, however right their hearts may be in many essential points, remain deficient in depth and warmth of feeling, and sympathy, in kindness and grace of deportment, and be little better, in their manners, through life, than boors.

Again, study and imitate eminently great and good examples, whether living or dead. There is, in all education, no influence superior to that of example. Precepts and rules are of great value, but he who enjoys the opportunity of seeing them illustrated by the practice of the refined and virtuous, and of witnessing the pleasures, the happiness, which a well-educated heart communicates to its

possessor, and to all around him, moves within a magic circle of influences, that cannot fail to exert an irresistible effect on the development of his heart, if he be not inveterately perverse, and obstinately addicted to vicious courses. In the choice of living examples, it is, of course, necessary to be exceedingly cautious and circumspect, as there is so much to deceive us, in the external deportment of men, whose character, when we become more intimately acquainted with them, exhibits so many defects, and vicious habits, that, however indulgently we may be disposed to view them, we are disappointed in our hopes of having discovered an exemplar, in all respects worthy of imitation. Yet we must beware, lest we be too soon disgusted. For, whilst we find no human character devoid of defects and faults, we shall always have occasion for candor and indulgence in forming our judgments; and this also, as we have already said, constitutes an essential attribute of a well educated heart. Our best plan, then, will be, to fix our eye upon a number of persons distinguished for superior accomplishments, elegant manners, amiable deportment, and high moral worth; and, overlooking their imperfections, to select from the character of each such traits as are of unquestionable value, and acknowledged excellence, and to combine these in the formation of a complete character, of a great and

exalted ideal; and to realize this in ourselves should then be the great aim of our exertions.

The selection of examples from among those who have passed from the stage of life, is a task less embarrassing and difficult. The admiration and gratitude of all civilized nations have embalmed the characters of men truly great and good, in the indestructible mausoleum of the common memory of mankind, and indelibly inscribed their sufferings, their self-denying sacrifices, their noble exertions in the cause of virtue and human happiness, on the pages of history. The study of history, then, will furnish those who are desirous of educating their hearts aright, of forming their character in accordance with the great purposes and duties of human life, with the noblest examples. But it is rarely those, whose names occupy the largest space on the historic page, who, by the extraordinary, but factitious, brilliancy of their actions, and by the tumult which they produce, completely fill, for a season, the public eye and ear; it is rarely those, who are famed as warriors, or statesmen, or revolutionary leaders, whom it is safe or expedient to select as examples of true moral excellence. Exceptions there are, but they are "few and far between." We shall not say that general history is unjust in the selection of the characters to which it gives the greatest prominence: but its object being to present the most universally important events and changes, which

transpire in the progress of the national and social developments of mankind, it is incompatible with its office to give detailed portraitures of characters, whose excellencies are best exhibited, and appreciated, within spheres of action too narrow to detain the wide sweep of its eye. It is, therefore, rather in the special histories of particular periods, or countries, or even provinces, where many a comparatively limited sphere of operation, calculated to bring into play the best qualities, the highest powers of men, in all their beauty and energy, will present to our minds a bright and glorious array of pure and lofty examples. Such have generally earned, by the benefits which they have conferred on communities, the preservation of their memory, in special records of their useful and virtuous lives. Hence no species of reading can be more useful to those, who would propose to themselves for imitation the lives of the wise and good, than biographies; and a suitable selection of these I would most earnestly recommend to you all. They are calculated to make us deeply ashamed of our own deficiencies and faults, to humble us in view of our trifling acquisitions and our feeble efforts: and, by showing us what men have attained before us, and what therefore may, and ought to be attained, at least as far as moral culture is concerned, to stimulate and spur us on to greater and more earnest exertions.

In noticing a few such examples, we shall designedly select our characters from secular life. Whilst Voltaire and Rousseau, the former a man of great versatility of talent, and of extraordinary intellectual culture, the latter a decided, but warped and only half-cultivated genius, were poisoning thousands with their infidel and vicious principles, and inflicting incalculable mischief on individuals and on society, there stood forth, at the same time, in the metropolis of England, a man of gigantic intellect and of vast learning, as the firm, and uncompromising, and vigorous champion of truth and virtue, sternly vindicating whatsoever is right and good, and relentlessly scourging from his presence, and to a great extent also out of English society, whatever was false and hollow, base and vicious. And what effected the difference between the career of the former two, and that of the immortal Johnson? What constituted them pests of society, and him, notwithstanding many oppressive disadvantages, under which he labored in early life, and notwithstanding certain strong prejudices, and much that that was uncouth in his outward manners, a centre of attraction to the gentle, the wise, and the good, and a benefactor of his race, if it was not, that in the former misdirected impulses and evil propensities had been suffered to develope themselves into gigantic and despotic passions, which, extinguishing the sun of true reason, kindled, in its place, the torch of error and

of prejudice, and that in Johnson the heart was right, strongly and decidedly right, in respect of all the relations of man, overflowing with the milk of human kindness, educated to love the glory of his Maker and Redeemer, and the genuine good of his fellow-man, and impelling him irresistibly to the production of imperishable works, for the promotion of these great and good objects?

Again, in order to illustrate what has before been observed respecting history, we may instance two other men. At the very time when Napoleon was sweeping over the continent of Europe, at the head of his legions, devastating whole empires, overturning dynasties, and butchering men by hundreds of thousands, and all mankind stood aghast at his marvellous achievements, another individual, whose name is probably heard by many of my audience for the first time this evening, Sir Stamford Raffles, was, by the exercise of great, but not extraordinary, abilities, guided, however, by superior virtue and goodness of heart, beginning that career of sterling usefulness, in Farther India, which ranks him among the few men whom, were it at any time right to indulge such a feeling, we would be disposed to envy. Whilst destruction and misery were the steadfast companions of the former, the latter, first in the capacity of Lieutenant-Governor of Java and its Dependencies, and subsequently as Governor-General of Bencoolen, improved and beautified, in various

ways, the physical aspects of the countries entrusted to his government, reformed and removed oppressive and wicked abuses which had existed for ages, introduced the blessings of christian civilization, and laws, and benevolent institutions, among many millions of long misgoverned natives, founded schools, and set in motion agencies, for their intellectual and moral improvement, labored, with signal success, for the extension of the boundaries of science, and established, deep in the affections of all who enjoyed the benefits of his administration, the authority of that government which he represented. Is it necessary that we should here expatiate, in order to prove which of these two men presents the best example for imitation, and to show the superiority of a heart rightly educated, over one in which unruly and pernicious passions are suffered to run riot, and to quench the most sacred sympathies of man?

To mention but two more examples, in illustration of this truth, what was it that enabled the illustrious Wilberforce, amidst the turmoil, and the distractions, and the corrupting influences, of political life, to hold fast his integrity, and to persevere in well-doing, to pursue, with undeviating consistency, the true and the good, to labor, with fearless and indefatigable zeal, for the benefit of his fellow-man, if it was not that his heart was right towards God, and towards man? And, what is it that entitles, and ev-

er will entitle him, the anniversary of whose birth coincides with that which you are now celebrating, our great and glorious, our own Washington, to the name of the Father of his country? What is it that has baffled all the ingenuity of envy or hostility, in its attempts to discover any one capital flaw in his character, as a citizen, a soldier, a statesman, and a man? What preserved his integrity unsullied, amid extraordinary difficulties and temptations, and gave him a name, which continues, from day to day, to increase in brightness, both at home and abroad, if it be not, that his heart had been schooled and trained with reference to the highest duties of man; that its impulses, affections, and feelings were deeply imbued with the immutable principles of true virtue, and irresistibly impelled the man to adorn his private life with every personal and social excellence, and to devote himself to the vindication of human rights, and the promotion of human happiness? Without such culture of the heart, what would those great and good men all have been? Like others, pests of society, and scourges of their race. Let us be thankful to Providence, that not a few such bright examples shine forth from the dark scroll of human history, and let us ever study them with the intense desire to learn; to go and do likewise.

Finally, after recommending to you sundry means of rightly educating the heart, I am bound to acknowledge that, view them singly or collectively,

they are one and all totally inadequate to the full attainment of the great object to be aimed at, except they be directed by the motives, guided by the light, sustained by the principles, and aided by the influences, of that only true and efficient system of moral education, the religion of Christ. Without it, you may indeed adhere, with some rigor, to certain severe principles of honor, and act out divers humane and benevolent sentiments; you may acquire a high degree of self-control, and of general amiableness; you may exhibit great urbanity of manners, refinement of taste, and a decided love of useful activity; but, permit me solemnly to assure you, that, with all this, there will not be one attribute of your moral character, on which you will be able to depend, as soon as it is fairly put to the test, by one or more of the thousand vicissitudes, trials, vexations, difficulties, and temptations, which are daily incident to human life. Without piety, there is no stability, no completeness, nay, no reality of moral character. How can there be? How can the man, who disregards his first, his highest, nay, I will say, his only duty, for it involves all others, that of love and obedience to his Maker, Preserver and Redeemer, how can that man be depended on, when supposed interest, or pleasure, or any other of the thousand incitements that assail the human heart, from within and without, tempt him to depart from his professed principles? He cannot; and what is worse, he can

have no confidence in himself. He must necessarily so often see his best resolutions melt away before vexations and trials, often trifling enough in themselves, and discover that his strongest principles are not proof against even slight temptations, and witness the total discomfiture of all his supposed moral energy, that he cannot even place any steady reliance on himself. But piety, deep and true, grapples the soul's anchor with a force divine, into ground that holds it, fast and safe, however high the floods may rise, and fiercely the tempest rage; and it builds the education of the heart upon a rock, which there is no power to move. I need not remind you how all the sages of antiquity, the venerable Socrates, the amiable Plato, the high-minded Cicero, than whom none ever raised culture merely human to a higher elevation, utterly failed in all their efforts to check the evil tendencies, to guide and educate the impulses and feelings of the human heart, nay, even remotely to ascertain the real duties of man. The Gospel alone has made, and can ever make, man what he ought to be, according to the counsels of the infinitely Wise and Holy One, in all the relations of this present life. Fain would I point you to many of its peerless examples, if time permitted: but I must refer you to your own recollections. But the religion of the Gospel does more, infinitely more. All other moral training may fit you to pass with some degree of credit and usefulness, through the

shifting scenes of this transient existence ; but then it must leave you on the shores of eternity, stripped of all your pretensions, divested of all the trumpery of amiable and refined manners, of agreeable habits, of rigid morals, based on worldly principles of self-government. This power of God alone, the Gospel of Christ, with its unchanging truths, its unalterable principles, its divine influences, can educate the heart for every duty, and bestow on it true happiness in time, and fit it for an eternity of holiness and bliss. Let me beseech you, then, with all your getting, to get understanding, and that wisdom, of which the Bible declares, that its beginning is the fear of God.

“ ——— The cross !

There, and there only, (though the deist rave,

And atheist, if Earth bear so base a slave ;)

There, and there only, is the pow'r to save.

There no delusive hope invites despair ;

No mockery meets you, no deception there.

The spells and charms that blinded you before,

All vanish there, and fascinate no more.” — COWPER.